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WEEKLY REVIEW.

—It is stated that one of our philanthropic and public-spirited citizens, some wealthy native gentleman, was ready to give Bombay an equestrian statue of H. R. H. the Prince of Wales, with the idea that a baronetcy should be bestowed upon him for so doing. Finding that the baronetcy was not to be given, he has made way for another, and we are told that "Sir Albert Sassoon has acquired the privilege of paying the £5,000 which the statue will cost." The children of this world are wise in their generation. Some years ago one of these gentlemen who had amassed his fortune under the British rule, having been asked to give to some public charity, replied that he had given away many lacs without the least recognition from the Secretary of State, and until he receved something of the kind, he would give no more money for public objects. It is the fashion to laud these persons as though they were paragons of disinterestedness. The reward which they desire they generally obtain.

—A Mooltan committee has issued this appeal:

"Scores of Christians, orphans and others, are wandering about the country—in some cases a disgrace to the holy name they bear—and this is an attempt to get some of them together for the purpose of teaching them to earn their own bread, to lead respectable lives, and to be useful members of society. To do this, money is required for building worksheds, for tools and material, and for all expenses incident to such an undertaking."

Something of this kind would be a great boon to Bombay. Still more do we want a Barnardo to look after it. The sad thing in this country is that when any institution like this is established, somebody finds out that it is a happy device to provide him with a comfortable home and a respectable position. About fifty generally make the discovery at the same time, and make a rush for the place. What is wanted for such institutions is a man or woman who makes a sacrifice in undertaking the management, and is willing to spend and be spent in making it a success to the end.

—The *Indian Mirror* says:

"Upwards of three hundred persons assembled on Wednesday last to hear the minister's lecture on 'The Lord called them and classified them.' The discourse, which lasted for an hour and half, purported to be a plea for the classification of Brahmo devotees. Whether it is expedient and feasible to organise distinct classes of Brahmo *Yogis* and *Bhaktas*, is a question on which opinion is divided, and certainly there is much in India's past experience which furnishes arguments against it. The subject, however, is one of vital importance, and demands careful consideration. The highest philosophy of spiritual development is involved in *Yoga*, and hence those among us who wish to cultivate it, must learn to do so on a scientific basis and according to approved methods."

In the *Yoga* there is an attempt to reach complete abstraction from all sensible objects and from all use of the senses, and even, if we mistake not, from all ideas that can be formulated in words; in fact, the utmost possible cessation from activity, physical and mental; in this supreme passivity the deity, Brahm, is supposed to unite with the soul of the devotee. How completely this differs from the pattern life set before us in Christ, in whom we see the deity in perfect harmony with the entire man, all the powers being consecrated to the doing of the will of God; a life made possible to the believer by the Holy Ghost, given unto him to abide with him always!

—In our Epitome will be found an extract from the same on the subject of dress. The editor says: "Religious men in every country have a costume peculiar to them, and so have they here." Well, if the fact is as stated, it is because men are wrong in their conceptions of religion. God's religion is for every man. It is required of *every man* that he should love God with all his heart, soul, mind, strength. Everyone that comes to God, is required to present his body a living sacrifice, holy and acceptable. If a particular dress is to go with religion, it must be a dress suited for everybody. What we have to teach men is, that religion has nothing to do with dress except to make it modest, convenient and simple, and to make us give our second coat to him that has none, and to share our nice shirts with him that has none to his back. The people of God are to be peculiar in their principles, aims, habits, walk and conversation—not by a coat cut in some particular way. A distinguishing costume may be helpful to those who are not able otherwise to show that they are servants of God.

—The following is also from the *Mirror*:

"Are the Vedas, the supreme scriptures of the Hindus, the highest and the purest record of divine wisdom? Every Hindu will doubtless return an affirmative response. But we shall be agreeably surprised to find a different verdict in the Hindu Shastra itself. The following is a most striking passage in the Vedanta, and the meaning is unmistakeably clear:—"The Rig Veda, Yajur Veda, Sama Veda, Atharva Veda, &c., are inferior knowledge. That which enables us to know the Eternal God is the highest scripture." It is quite clear, then, that even according to Hinduism, there is something higher than the Vedas."

Taken as it stands, the passage here quoted from the *Vedanta* may call to mind the altar which Paul saw in Athens having this inscription: "To the Unknown God." The concession is distinctly made that the four Vedas fail to make us acquainted with God. "This is eternal life, to know thee the only true God and Jesus Christ whom thou hast sent."

—At the close of Mr. Moody's six weeks' services in Philadelphia, a Convention was held, January 19 and 20. At the closing meeting of this Convention (the day being the twenty-first anniversary of the Young Men's Christian Association of Philadelphia) there was a collection made for a new building for the Young Men's Christian Association, and one hundred thousand dollars (two lacs of rupees) was raised on the spot. Seventy thousand dollars were subscribed by three gentlemen. Mr. Moody left the next day for Florida, to give his sick child the benefit of a milder clime. He is expected to be in New York, and commence the meetings in the Hippodrome, February 6th.

—"Renderings of Important Scripture Terms in the principal languages of India."—This has been prepared by Dr. Murdoch and issued by the Christian Vernacular Education Society. Renderings of about 200 words are given in Sanskrit, Bengali, Uriya, Hindi, Urdu, Marathi, Guzarati, Singhalese, Telugoo, Canarese, Malayalam, and Tamil, and they are so printed that one can trace the word through all these languages at a glance. There is generally a great resemblance in the term by which a particular word is rendered in the different languages. The reason of this is that in these languages religious words are generally derived from the Sanskrit. Missionaries, and especially those who are engaged in the translation or revision of the Scriptures in Indian languages, will be thankful for this work.

—With reference to questions asked by *Spun Yarn*, we do not think it sinful to do work that is necessary, on the Lord's day. The teachings and example of our Lord show plainly that works of necessity, mercy, and religion may be done on the Sabbath (See Matthew xii. 1-13.) The question may sometimes arise—what is necessary? As a general rule, we are not called to imperil life or health. Friction commonly arises when the divine requirement interferes with money-getting or with personal convenience. When a man is strictly loyal to God, he will not generally have much difficulty in settling the matter; but where a doubt remains he would do well to settle it *against* his own inclination. With regard to ships at sea, we do not see that they are called to lie by on the Lord's Day: it would considerably augment the perils of the voyage. There are many things done on shipboard that might well be intermitted on the Sunday. When ships are in harbour there should be no lading or unlading of cargo on Sunday; and ship-owners should not require their captains to set sail on that day. Sometimes the sailor may have a truer conscience than the master; is he to obey orders when required to do that which he knows to be unnecessary? He must do it, for he has agreed to do it, and was engaged on that condition. The question has to be settled beforehand at the shipping-office.

—H. R. H. the Prince of Wales arrives in Bombay this morning at 10-30, and immediately embarks on the *Serapis*, which will not, however, leave the harbour till Monday morning. It is matter of great thankfulness that the Prince and his suite have been enabled to accomplish their visit to India without any accident or misfortune of any kind. Canon Duckworth has been seriously ill in the Punjaub, but we are happy to hear that he is recovering. The Prince seems to have made a most favourable impression upon all who came in contact with him. As he is leaving our shores, the Holee is at its height, and it is sad to see with what *abandon* the people still give themselves to this vile saturnalia.

—The great attraction this week has been the Flower Show. Flowering plants from all the best gardens in Bombay have been brought together in the Victoria Gardens, and all classes of our citizens have thronged to see the beautiful exhibition.

—Small-pox is steadily on the increase in Bombay. The daily table of deaths is now between 40 and 50. Our hot season is now drawing on, and we might expect that the ravages of this disease would increase rather than abate. Vaccination has been more largely resorted to than at any previous time. Prayer should be offered in all our churches, and religious gatherings for the stay of this scourge. It would be well if a day of prayer were agreed upon.

—We have great pleasure in acknowledging receipt of *The Indian Student's Manual*, a book consisting of hints on studies, moral conduct, religious duties, and success in life, compiled by Dr. Murdoch and published by the Christian Vernacular Education Society. It is a book of 348 pages. We heartily wish that a copy of this work could he put into the hands of every Indian stu-

dent far enough advanced to read English intelligently. We do not know of a book better fitted o be useful to them. Many excellent hints are given with regard to studies. For instance, with regard to examinations and preparation for them. So, too, the hints on moral conduct are most important and put before the reader in a way to make deep impressions. The chapters on religious duties will be of special value to students in Government colleges. As Dr. Murdoch intimates, the students in these are likely to conclude that religion is unimportant because the study of it is not embraced in those that are there pursued. What is said on the subject is exceedingly good and well adapted to guide the thoughts of those who wish to know what is true in religion. The saddening thought on this connection is that the large majority of those who have been trained in Government colleges are characterized by just that indifference to religious enquiry that might be expected from the Government system of education, and are very little likely to avail themselves of this excellent book.

—There is to be a meeting of native Christians in connection with the Temperance League, on Tuesday, 8 P.M., in the Free Church Institution, Khetwadi. The object, an excellent one, is to interest them in the Temperance movement and induce as many as possible to join the League.

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GATHER OUT THE STONES.

"Gather out the stones," says the prophet Isaiah, lxii. 10. The illustration is from the Public Works Department; a road is to be made; in some places embankments are needed; in others the stones are to be removed that the chariots may move forward safely and speedily. The road is for the people; that is, for the people who are to be converted, but are not yet; before the people can move there must be a way for them. Christ is indeed the way, the truth and the life; but Christ says—Ye are my witnesses—and it is through his people he is made known; and the unconverted only know that Christ whom they see embodied in the lives of Christians. They must be made to see the true way, the way of holiness, in the consecrated lives of those who are called by his name. Hence the exhortation:

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." "And the Gentiles shall see thy righteousness, and all kings thy glory."

We often wonder that the Gospel should not have more effectually won its way in this country where missionaries have laboured for two or three generations. Men pass in review the amount of mission work expended, and are astonished that the converts are still so few comparatively, and that Hinduism and other earthly religions still retain so much of their sway. And then the European missionaries here are not like those who went to the South Sea Islanders, almost the sole representatives of Christendom. In almost all parts of India, there are communities of European and Eurasian Christians, lending their moral support to the missionaries, and powerfully seconding their invitations to the people to believe on Christ. Alas! for the most part, these are the very stones that need to be gathered out; they lie strewn over the road, large and small, in such a way as to make it seem no road at all. It is just in rural districts where Europeans are seldom seen at a distance from the lines of railway and the military cantonments, that the Gospel has been chiefly successful. The South Sea Islanders have turned to the Lord; the Malagasies are also submitting to Christ, though for a quarter of a century all missionaries were exiled; but in the great cities of India the Gospel has failed to obtain anything worthy the name of victory. For one missionary of the cross there have been scores of false witnesses for Christ, maligning his character, and representing him as a minister of sin.

We need to look at these facts. Some do not like to admit that they are accomplishing little. They comfort themselves with the thought of unseen and untraceable results. They wait God's good time. The seed is sown and the harvests must wave some day. Well, the seed is sown, but it is not all good seed. Every so-called Christian in the country is sowing seed; but what kind of seed is it? The tares sown are far in excess of the wheat. The epistles of Christ known and read of all, are few and far between; it is an apocryphal Gospel that displays itself in the lives of the majority of Europeans and Eurasians here. Each mission publishes an annual report of what it has done in the year, and we are very thankful for so much of success as they are enabled to report. But if each thin little report for 1875 were accompanied by a big volume like the Annual Calendar recording all that has been done by the Europeans round about the missionaries, to contradict the great statements of the Gospel, and throw cold water on its burning words, to recommend the wide gate and broad way and hide from them the straight gate and narrow way, we should not be surprised that so few conversions are reported; rather would our surprise be elicited at the good results achieved in the face of such tremendous odds.

Well, what are we to do? Submit to this condition of things as a stern, inevitable necessity, and toil on until a brighter day shall dawn? Scripture tells us that we are to hasten unto, and even to hasten, the day of the Lord. We have that in our hands which can alter this condition of things. What is it? If only He who caused light to shine out of darkness, can cause men to see the glory of God in the face of Christ, what can we do to bring in the new earth wherein dwelleth righteousness? Well, we have in our hands the very promises, in fulfilment of which the floods shall clap their hands and the hills be joyful together before the Lord. The great promise of this dispensation, from which it takes its character, is this:

"I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy; your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days I will pour out my Spirit."

The 120 disciples who came together after the ascension of Jesus, had this promise, and all their hopes of ever being able to face a frowning world and confess Christ before men, centered in this promise. With one accord they urged it at the throne of grace and the answer was such that the least of them became like a new sharp threshing instrument, threshing mountains.

We must look at the facts of the case. We must have done with illusions. We must dismiss the idea that we are now converting the world, or even moving in that direction. We must abandon reliance upon civilization, education, culture, arts, government, inventions, national superiority, progress of the age. We must get the power from on high that is shown us in the prophecy of Joel. We must come together with one accord, seeking no sectarian pre-eminence, each willing to take the lowest place, all jealous for the honour of Christ. Let Madras, Bombay, Calcutta, and all other large cities of India unite in waiting upon the Lord in prayer and supplication, for such a fulfilment of that glorious promise as is demanded by the circumstances of time and place. So long as we are content to live on without this enduement from on high, so long as we are content to move on at a snail's place, trusting to the unknown developments of succeeding years, so long will the Lord leave us to make the most of the scant fruit we now enjoy. Is there not something better? Shall we not join hand in hand in reaching after it, counting all but loss for the attainment of what is in reserve for us? The promise says, *your* sons and daughters, *your* parents, *your* servants. The blessing must first come upon those who are called by the name of the Lord. The stones must be gathered out, "that thy way may be known upon earth."

A beginning has been made in this work. There have always been beside the missionaries by profession, a certain number of earnest Christians in this land. Within the last few years, their number has been greatly increased. It is matter of exceeding thankfulness. But after all, it is only a beginning. A few stones here and there have been gathered out. In a few spots we have something that looks more like a road. But a road that is only good in spots, is not yet a road. It was a great thing when 120 got so much heart in them as to come together with one accord, to seek the enduement of power; but Pentecost was greater. We have not our Indian Pentecost. Have we our pre-pentecostal convictions?

TURKEY IN EUROPE.

The Emperor of Russia pronounced the Empire of Turkey efféte, the government of a sick man incapable of ruling the country. England went to war with Russia on that plea; she would rather have the Sultan at Constantinople than the Emperor. So the Sultan was kept in his place. After expending so many millions and sacrificing so many thousands of her sons in the defence of the Porte, it seems a crowning pity that the Porte should go on from bad to worse and do his best to verify the judgment of the Czar. We believe that governments exist for the sake of the governed, and that an incompetent government has no more right to exist than an incompetent shipmaster has to take charge of a ship. The eyes of England have been opened lately to her cost, by the repudiation which the Porte has made of his debts; and it begins now to be evident to the English nation that the Turkish Government, in its relations to the governed, exists solely for the purpose of transferring the money of the people to the coffers of the Sultan, to be expended by him in the construction of magnificent palaces. The Turkish Government is a curse throughout the Empire, but especially in European Turkey, where the people are sufficiently acquainted with a true standard of government, to be made supremely miserable under the Turkish yoke. The united protest of several great powers has elicited a promise of reforms; but there is nothing in the past history of the Sublime Porte that encourages us to hope for a substantial fulfilment of this promise. The *hatti-houmayoum* is to this day little else than a dead letter; the religious liberty is merely in name; there is never any lack of pretexts for persecuting all who manifest the slightest desire to embrace Christianity.

We have been reading in the *Evangelist* an interesting and instructive letter from Constantinople written by Dr. Field, a gentleman now travelling in India. He made very diligent research into the present state of Turkey, the method of government, and the general drift of matters; and the results of his enquiries and observations are embodied in this letter.

He blames the Western powers for having led the Porte into the easy and slippery way of borrowing money. Before the Crimean war Turkey had no national debt; but since that she has gone on year after year borrowing all she could. And what for? What has been done with the money? As Dr. Field well says:

"The indignation felt at this would not have been so great, if the money borrowed had been spent for legitimate objects—to construct public works; to build railroads (which are greatly needed to open communications with the interior of the empire); and to create new branches of industry and new sources of wealth. Turkey is a very rich country in its natural resources—rich in a fertile soil, rich in mines, with an immense line of sea coast, and great harbors, offering every facility for commerce; and it needs only a very little political economy to turn all these resources to account. If the money borrowed in England and France had been spent in building railroads all over European Turkey, in opening mines, and in promoting agriculture and commerce, the country to-day, instead of being bankrupt, would be rich and independent, and not compelled to ask the help or the compassion of Europe."

We see what might have been done and what has not been done. Here we get a glimpse of

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Government of Maharashtra
on 28 February, 2020

the disposition made of the Western millions:

"The amount taken for his civil list—that is, for his personal expenses and for his household—is something enormous. His great father, old Mahomoud II., managed to keep up his royal state on a hundred thousand pounds a year; but it is said that this man cannot be satisfied with less than two millions sterling, which is more than the civil list of any other sovereign in Europe. Indeed, nobody knows how much he spends. His civil list is an unfathomable abyss, into which are thrown untold sums of money. Then, too, like a true Oriental, he has magnificent tastes in the way of architecture, and for years his pet folly has been the building of new palaces along the Bosphorus. Although he had many already, the greater part unoccupied, or used only for occasional royal visits, still if some new position pleased his eye, he immediately ordered a new palace to be built, even at a fabulous cost. Some of these dazzle the traveller who has seen all the royal palaces of Western Europe. To visit them requires a special permission, but we obtained access to one by a very liberal use of money, and drove to it immediately after we had seen the Sultan going to mosque. It is called the Cherugan Palace, and stands just above that which the Sultan occupies. It is of very great extent, and built of white stone, and as it faces the Bosphorus, it seems like a fairy vision rising from the sea. The interior is of truly Oriental magnificence. It is in the Moorish style, like the Alhambra. We passed through apartment after apartment, each more splendid than the last. The eye almost wearies with the succession of great halls with columns of richest marbles, supporting lofty ceilings which are finished with beautiful arabesques, and an elaborateness of detail unknown in any other kind of architecture. Articles of furniture are wrought of the most precious woods, inlaid with costly stones, or with ivory and pearl. What must have been the cost of such a fairy palace, no one knows—not even the Sultan himself—but it must have been millions upon millions.

"Yet this great palace is unoccupied. When it was finished, it is said that the Sultan, on entering it, slipped his foot, or took a cold (I have heard both reasons assigned), which so excited his superstitious feeling (he thought it an omen of death), that he would not live in it, and so in a few weeks he returned to the palace which he had occupied before, where he has remained ever since. And so this new and costly palace is empty. Except the attendants who showed us about, we saw not a human being."

The Sultan is at this very moment building a mosque that is to cost two millions sterling—twice as much as the Bhore Ghaut Incline cost. Vast sums of money have been spent in building ships of war that are only used to fire salutes for the Sultan when he goes to mosque on Friday. Once a year they are shifted from the Golden Horn to the Bosphorus, a mile or two distant:

"Of all the produce of the earth the Government takes *one-tenth*. Even this might be borne, if it would only take it and have done with it, and let the poor peasants gather in the rest. But no: after a farmer has reaped his grain, he cannot store it in his barn until the tax-gatherer has surveyed it and taken out his share. Perhaps the official is busy elsewhere or is waiting for a bribe; and so it may lie on the ground for days or weeks, exposed to the rains till the whole crop is spoiled."

The fisheries and the mines would be immensely productive in the hands of a good government, but the greed of the tax-gatherers hinders their development. Dr. Field did not meet with a single European in Constantinople who did not consider the condition of Turkey hopeless, and its disappearance from the map of Europe only a question from time.

The power of Great Britain and France and Italy was put forth to protect the Sultan from the Czar, and the price paid to keep him on this throne was immense. But the Sultan is a greater curse to the country than the Czar himself would have been. Has Great Britain done what she could to rectify the Government of Turkey? She was bound to do it, by all the precious blood that had been spent in securing the integrity of the Turkish Empire. But we have the impression that the power of Great Britain was much more respected by the Sultan thirty years ago, when Lord Stratford de Redcliffe was ambassador at Constantinople, than it has been since the Crimean war. When the Crimean war began, some of the Christian provinces of European Turkey endeavoured to secure their freedom; the arms of England were employed in subduing them. The more solemnly was England bound to see to it that these provinces should have an enlightened and just Government.

"If for purely economical reason Turkey has to be given up as utterly rotten and going to decay, how much darker does the picture appear when we consider the tyranny and corruption, the impossibility of obtaining justice, and the oppression of the Christian populations. A horde of officials is quartered on the country, that eat out the substance of the land, and set no bounds to their rapacity; who plunder the people, so that they are reduced to the extreme point of misery. The taxation is so heavy that it drains the very life-blood out of a poor and wretched people; and this is often aggravated by the most wanton oppression and cruelty.

Dr. Field glances at some of the solutions of the difficulty that have been proposed, and adds:

"But however these remoter questions may perplex the minds of statesmen, they cannot prevent, nor long delay, the first necessity, viz., that the Turk should retire from Europe. It cannot be permitted in the interest of civilization, that a half-barbarous power should keep forever the finest position in the world, the point of contact between Europe and Asia, only to be a barrier between them—an obstacle to commerce and to civilization. This obstruction must be removed. The Turks themselves may remain, but they will no longer be the governing race, but subject, like other races, to whatever power may succeed; the Sultan may transfer his capital to Broussa, the ancient capital of the Ottoman Empire. But *Turkey will be thenceforth wholly an Asiatic, and no longer a European, power.*"

SKETCHES OF OUR ANTIPODES.

VIII.

Red Men.

From the upper deck of a Missouri river steamboat I first saw the Indian wigwam. Small trees or saplings about ten feet high, standing uncut, were drawn together at the top and tied so as to enclos, a small room. Over this frame were thrown skine-bark, or blankets. The men were engaged in a runs ning game. A stiff leather ring, six inches across, was thrown so as to roll like a hoop before them, and a long staff or lance was speared after, the game being to strike through the ring as it rolled. All this was done in a quick run; picking up the hoop and throwing it; then the pole, and darting it. Thus they amuse themselves while travelling.

The squaws with their little pappooses tied over their shoulders were drudging about their work in a weary way. The encampment belonged to the friendly but uncivilized Sioux. Quite different was the wigwam of Colonel Ross, Chief of the Cherokee nation, where I found entertainment two years later. Entering a neat house we walked upon Brussells carpets, sat upon cushioned chairs by lace curtains hanging to the floor, and listened to the piano as it pealed forth Christian music. This was at Fort Gibson in the Indian territory. In their church a well-dressed congregation joined in prayer and praise to the God who had saved them from heathenism and sin. It was pleasant to hear them sing together in English and Cherokee the same hymn and tune. The Babel confusion of tongues was mastered by the Pentecostal tongues of fire. The harmonized tongues, as we sang of Jesus with these christianized tribes, seemed to me an antetype of heaven.

Several nations have been converted to Christianity. They have advanced greatly in education, the arts, commerce, and social life, and are now prosperous and happy; while the heathen tribes are melting away, decreasing in power and gradually becoming extinct. Their prejudice against "the White Man's God" was at first very great. They thought that his color, dress, etc., were different from those of their Great Spirit. Their sacrifices, witchcraft, murder of witches, disregard of the marriage relation, drunkenness and many other wicked ideas and customs, shut out the true religion. Besides these, there were the wicked lives and oppressions of the European invaders, the active Roman priests teaching easy heresies, and above all, the love of sin—deeper than second nature; yet the truth triumphed, as it must everywhere. One of the early missionaries was John Steward, a mulatto. Feeling called to work among the Indians, he asked advice. Only his class leader ventured to advise him to go. With his bundle of two shirts, two pairs of socks, a testament, and a hymn-book, and a little bread and meat, but no scrip or purse, he started off on foot alone through the forests. On the Tuscarawas river he found a few Moravian missionaries; they had escaped from a massacre in which their brethren had been cruelly butchered while at prayer. After many days he reached Pipetown in the Delaware tribe. The Indians were having a dance over the gathering of their autumn corn. He told them he had a message from the Great Spirit for them. They went on with their games, yelling the war-whoops and brandishing their tomahawks and butcher-knives at him as they leaped by in the frantic dance. He preached and proceeded to the regions beyond. Suspected by the authorities of being a runaway slave, his teachings spoken against by his interpreter and the chiefs, with no salary but the bread given him by the Indians, this model missionary worked for souls. Many humble labourers have thus gone out to those western wilds. Had they gone out imitating the habits, style and demeanour of Government officials, would they have won *more* souls to Christ? Andrew Jackson Stanton, a half-breed Choctaw, had a pleasant family and a good farm. Often have I eaten at his tidy table. He was an excellent Sunday-school superintendent and class leader. As we were riding through the forests of the Backbone Mountains one day, he told me how he longed to carry the gospel to his tribe. Giving himself to this work, he became a useful preacher. Two years ago he went to heaven. How noble to die in the harness; to ascend to the harvest home, bearing our sheaves with us; to go to heaven with souls in our hands!

VICTOR.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—Can you tell me if it is sinful for a sailor to work at sea on Sunday at the necessary work of the ship—such as trimming the sails, bracing the yards about, sweeping the dirt off the decks, coiling down the ropes; the cook to boil the water for tea and the potatoes; the servants to lay the table and bring the meals—hot or cold as the case may be—make the beds, empty the slops; the engineers to look after the engines in a steamer; the stokers to work the fires; the look-out man to keep his look-out; the steersman to steer the ship; the cook of the mess to get meals ready for the men and clear up; and all or any of the necessary work at sea in a ship or steamer at sea? I don't mean the spit and polish that some men think necessary, or even ordinary work that can be done on Saturday or postponed till Monday, but what common sense and love to Jesus dictates as works of necessity—or must it be "*stop all?*"

SPUN YARN.

Epitome of News.

Saturday, March 4.

—*Evangelical Christendom*: "The loss by fire, and within so brief a space of time, of two of those training ships on board of which youths who, but for the education there received and the discipline enforced, might have grown up to be hurtful rather than helpful members of society, but who, in these floating homes, have been rescued from pauperism and vice, and taught principles and habits calculated to make them useful to the common weal, is matter for deep and serious regret. The loss of property may be easily replaced, but the breaking up, even for a brief time, of these maritime institutions, which answer the triple purpose of asylums, reformatories, and schools, may prove a great disadvantage to their former inmates. It will be well if these disasters direct increased public attention to the importance of the reformatory element in our public establishments; and to another even more important—that which aims, at the very outset of their lives, to preserve young children from the contamination of a morally polluted atmosphere, and from falling in their early days into ways of idleness, dishonesty, and crime. Prevention is better than cure, and those who know the kind of training pursued on board these ships will gladly testify to its value from this point of view."

—The trustees of the late Rev. Charles Simeon, of Cambridge, appointed to purchase advowsons of livings in the Church of England, with a view of presenting to them clergymen of Evangelical views, have received a great accession of strength by a legacy of 50,000*l.* for the advancement of their objects from Mr. Wynn Ellis. The trustees have been very successful in securing the advowsons of large towns, amongst which may be mentioned Bath (with five other benefices in the city), Bradford, Hull,

Liverpool (St. Martin's-in-the-Fields), London (St. Dunstan's-in-the-West, and Christ Church, St. Pancras); St. Peter's, Hull; Cheltenham and St. John's, Cheltenham; Wigan (Nice-in-Makerfield), with a great many others having smaller populations.

The late Mr. Wynn Ellis has bequeathed the following sums to charitable institutions: Hospital for sick children, 15,000*l.*; Female Orphan Asylum, Beddington, 10,000*l.*; Christ's, Kent and Canterbury, and London Hospitals, each 5,000*l.*; Cancer Hospital, Alexandra Orphanage, and Royal Free Hospital, each 4,000*l.*; to thirty-three religious and benevolent institutions, 2,000*l.* each; to four others, 1,000*l.* each; besides charitable bequests of lesser amount.

—The Secunderabad paper gives the following about Sir Salar Jung:—"Strange news reaches us from the city. It is said that H. E. Sir Salar Jung, G. C. S. I., who, it is well known, is or rather was, of the *Rawzee* sect of Mahomedans, has been led to the conviction that the doctrines of this sect are erroneous, and that in consequence he has turned *Soonee*, in which belief he has been confirmed by a good many learned doctors. The change was made about a week ago, and the glad tidings were speedily conveyed from to man to man all through the city, and great was the rejoicing thereat among the people, who are mostly Soonees. It has added immensely to his popularity, and has made H. E. quite a favourite."

—The *Bangalore Spectator* denies the truth of the above.

—*Bombay Gazette*: "In looking back over the facts of the case that has become notorious as the 'Kotagherry massacre case,' we were struck with the awful extent of the tragedy. Besides the people murdered—numbering 14 in all—the following persons, more or less connected with the case, have died—Peria Oomay, one of the ring-leaders, died immediately after being arrested at Mettapollium; two police constables, who belonged to the party that arrested Peria Oomay, the Monegar of Kotagherry, who was to have been charged with the Monegar who was convicted the other day of having neglected his duty; and now Moonay, the convict. All the above are said to have died suddenly of cholera. Besides these there were several deaths at Danad before the 'massacre,' among the village inhabitants; then there was the cloth-seller, a material witness against the prisoners; and last, there is Mrs. Vernede, the mother of the principal witness for the prosecution, who, we believe, also died somewhat suddenly. There may not, of course, be more than a natural, though tragical, coincidence in all these deaths; but they appear to us both strange enough and important enough to cause the authorities to search carefully and keenly into the causes of them."

—The total number of deaths from small-pox registered yesterday was 30, of whom 16 were Hindoos, 9 Mahomedans, 3 Parsees, 1 Eurasian, and 1 negro.

—A Hyderabad correspondent of the *Times of India* says that cholera is prevailing and that a large proportion of the deaths is among women. He believes their husbands put them out of the way.

—The following editorial announcement appears in *Der Katholik*, a journal published in Upper Silesia: "We joyfully inform our readers that Pius IX., our most holy and most beloved Father, has imparted the apostolical blessing, not only to the editor of this journal, but to all its readers and to all who seek to extend its circulation. As soon as the Holy Father was made aware of the tendency and the principles of our newspaper, he lifted up his eyes towards heaven, and commended *Der Katholik* to the guardianship of the Almighty, while he prayed aloud, *Deus conservat eam Gazetam.* We are convinced, beloved readers, that you will be deeply sensible of the happiness which has befallen you, and will join us in giving thanks to the Vicar of Christ, and will receive with joyful humility the apostolical benediction which, by the medium of our journal, he imparts to you. Make your happy lot known in the villages and huts of your district, so that others may come and rejoice together with us and you."

The Pope should certainly have half of the profits of this paper.

—*Indian Statesman*; Baroda, 2nd: "Four men of H. M.'s 83rd Regiment, while out shooting at Wassud, on Friday, 25th ultimo, shot a native dead. I have been informed that the native abused one of the men, and he in consequence shot him, after which he made good his way to this place, but the telegraph having proved swifter, he was apprehended, when he arrived here, by the civil power." (See further on.)

Monday, March 6.

—Another vessel, the Thomasina McClellan, arrived at Melbourne with eighty cases of dynamite on board. It was shipped at Gravesend without the captain's knowledge. Each box had a number of caps inside for exploding the dynamite. Only one of the boxes was marked, the others being without any mark by which they could be traced if the consignee chose to decline ownership.

—The total number of deaths from small-pox registered on Saturday was 28, of whom 20 were Hindoos and 8 Mahomedans.

—*Times of India*: "Our Muscat correspondent sends us some interesting particulars of the state of affairs in that region. The half-brothers Syud Toorkee and Abdool Aziz are at war with each other, and when our correspondent despatched his letter, the former had closely invested and had blown down a good deal of the fortress of Ismailli, a stronghold in the mountain fastnesses about ninety miles from Muscat."

Tuesday, March 7.

—"Wallington, who stabbed the Cawnpore hotel-keeper, has been sentenced to rigorous imprisonment for eighteen months."

—The Lucknow paper says that a soldier of the 65th Regiment committed suicide at the station on Saturday week by blowing out his brains with his rifle.

—An anonymous writer in the *Times of India* does us the honour to say that we must be the veriest dullard for not seeing that Miss Glyn advances facts to show that the managers' cry "Shakspeare means bankruptcy" is scandalously untrue. C. R. should certainly be a manager; then Miss Glyn would stand some chance.

—The total number of deaths from small-pox registered yesterday and the day previous was 79, among whom there were 52 Hindoos, 17 Mahomedans, 4 Parsees, 5 native Christians, and 1 Jew.

—*Bombay Gazette*; Jubbulpore: "The American missionaries here in connection with the Methodist Episcopal Church appear to be doing a good work. The men belonging to his body have no fixed salary and receive no funds from ether Europe or America. The result is that the hearts of the people they minister to are drawn forth in a spirit of generosity not generally observed in ecclesiastical bodies subsisting on state aid. Sir George Campbell's recent utterances on this subject are worthy of attention. The experiment of self-supporting Christian churches in India has been tried and found to succeed admirably, and I believe the day is not far distant when the Church of England as by law established will be put upon a similar basis. The members of the Church of England need not be afraid of the results, for I believe the Irish Church has never been in so flourishing a state as since its disestablishment. It has been remarked in reference to the work of the Methodist Mission here, that its pastors have a happy way of developing lay talent that lies latent under other circumstances. I referred to the spirit of generosity evinced by some of the people in connection with the mission. As a case in point it might be interesting to mention the particulars of a gift recently made to the Sunday School by a soldier. He presented a beautiful table-rug worked in wool, with a desire that the proceeds of its sale should be credited to the school."

Wednesday, March 8.

—The *Bombay Gazette* thinks there was a miscarriage of justice in the Ahmedabad conspiracy case, decided last week in the High Court. In a long article, he makes these remarks: "It is the religion of the Bar to believe in every thing confided to its advocacy; in short, it is the religion of the Bar to win for its client, whether the client be a deeply-dyed murderer, or a duped plaintiff who lent the defendant a hundred pounds when he was starving, and seeks to get it back now that he has come into ten thousand a year. The leading tenet of counsel's religion is to win, whether for the slightly ruffled lender of the money or the assassin who has taken the lives of half a dozen fellow creatures. When a member of the bar ascends to the bench, his religion changes at once. The barrister's clients are those who send briefs. The Judge's client is *truth*. He has a monthly refresher to defend his client. He has to discover whether plaintiff or defendant is assailing his client, and, if he can discover *that*, he has the power in his hands to defend and protect that one only client against its assailants, whether barristers, prosecutors, or witnesses."

—Mr. Carpenter, Commissioner of Nagpore, injured in a recent steeple-chase, died on Sunday last.

—*Educational Record*: "The Gilchrist Scholarships of 100*l.* sterling for five years, with a free passage to and from England, attracted this year from the whole of the Bombay Presidency, how many candidates do our readers think? Precisely two, both Christians. Not a single Hindoo or Parsee was to be tempted to Europe by such a paltry bait. We cannot but regard this want of enterprise on the part of natives of this country as somewhat discreditable. Scholarships of anything like equal value, immediate and prospective, offered in London and tenable in Bombay, would draw candidates by hundreds. It is this kind of apathy combined with claims habitually made which fairly lays natives of this country open to the imputation of wanting all sorts of advantages, but without the trouble, self-denial, and discipline wherewith people of other nations are content to purchase them."

—The average number of officers and men staying at the Sailors' Home last year, was 43 a day.

—The total number of deaths from small-pox registered yesterday was 52, of whom 34 were Hindoos, 14 Mahomedans, 1 Parsee, 2 Jews and 1 native Christian.

—*Times of India*: "We publish this morning a detailed description, telegraphed by our Allahabad correspondent, of the Chapter of the Star of India held yesterday by the Prince of Wales at Allahabad. His Royal Highness, in the presence of the Viceroy, the Grand Master of the Order, invested Generals Browne and Probyn and Dr. Fayrer with the insignia of Knights Commanders, and Captain the Hon'ble Carr Glyn, Captain Baring, and several other officers were made Companions of the Order."

—Same: "The Javad was a small steamer of 365 tons, carrying a crew of forty-six, all told, and was commanded by a well known and highly respected master in the country service, Captain J. Kneen. She left Bombay on the 18th of December last for Jeddah, with pilgrims, sailing under Turkish colours, and after a very successful voyage reached the latter port about the 2nd or 3rd of January. She remained at Jeddah for over a fortnight and took on board while there 400 *Hajees* or pilgrims, a hundred of whom were bound for Shere and three hundred for Bussora. The ill-fated vessel left Jeddah on the 16th, and on the same night struck on the dangerous reefs known as the Comptas, becoming a total wreck. Of the passengers and crew, thirteen only were saved, three of whom belonged to the steam-ship. Peter Augustino, the gunner, Ignacio Gonsalves, suckani, and Pedro A. Vaz, the topaz, with ten passengers were all that escaped, while three hundred and ninety pilgrims, Captain J. Kneen, F. Garbet, the chief officer, M. Sweeney, chief engineer, E. Walters, second engineer, and John Maris, the Chilian, and thirty-eight of the crew lost their lives in this disastrous wreck."

—The Baroda letter above quoted was wrong in saying that a native had been shot by a soldier. The following account is now given: "Lance-Corporal Neville and Privates Bonnathon, Watkins, and Browne, of the Detachment 83rd Regiment, went on pass by rail to Wassud, for a day's shooting. On returning to the station at Wassud in the evening, Private Bonnathon, who was top-heavy, laid himself down on the rails with the object of having a sleep (probably an endless one). A railway policeman, seeing him in this dangerous predicament, roused him up and ordered him to "move on." Bonnathon, however, not appreciating the native's interference, asked him by what authority he disturbed him, at the same time intimating that he would shoot him. The native, thinking it better to leave the soldier's company, turned and walked in the direction of the railway station, when Bonnothon discharged his gun at him, the ball fortunately passing over the policeman's head, lodging somewhere in the waiting-room of the station."

—*Indian Mirror*: "The question of dress is really an important question, for not in a few cases, peace of mind hangs upon it. The only symbol of respectability easily recognizable by society is a good dress. Of course it is most difficult to define one, especially in a country like India, where so many costumes are worn and so many different tastes indulged in. But still a general standard of dress appears needful. We Hindus can make out a Hindu gentleman at the very first look, whatever may be the kind of dress in which he is habited. With foreigners this is not possible. And numerous instances have been known in which Hindu gentlemen have been rudely treated by Europeans only because their dress gave rise to a deception as to their place in society. Cases also in which men who are not gentlemen have passed for such in virtue of the clothes worn by them, have not been very rare. Religious men in every country have a costume peculiar to them, and so have they here. But religiousness and mendicancy having gone hand in hand, a mendicant always puts on a religious garb, and a religious man gets no recognition for the clothes he puts on. As all men cannot be expected to wear trousers and *chapkans*, is it not necessary there should be an intermediate order of dress by which a Hindu gentleman, or a religious man may be recognized as such? The question is applicable with still greater force in the case of Hindu women, especially those who have begun to come out of the Zenana."

—*Deccan Herald*: "There is no more likely way in which contagion may be communicated to one in this country than by means of the dhobee, or at the house of the dirzie. We had a narrow escape ourselves a few years ago. The attendant on the children took small-pox and went home; this of course need not have brought the infection to our dwelling; but we found out that the small-pox had been in his house for more than three weeks, and that a younger brother had died of the disease before the bearer took it. There is not one of our servants that would tell on the other if the fell disease was in his home. We tell the above as a fact, to show how hopeless are individual efforts to stay the plague which is now in the midst of us. The only thing that can be done is that the police both in camp and city should be made responsible for reporting every case of disease that occurs either in camp or city, and, then, that the strictest sanitary measures should be used to prevent the contagion from spreading. These measures can be taken in dangerous cases without risking the life of the sufferer by removal. More than one life we have known to have been sacrificed by the patient's having been removed at a critical period of the disease. Even in a private dwelling-house, it is possible so to isolate cases of small-pox and scarletina (the most contagious of all contagious diseases) so that no other member of the household may suffer from the presence of the victim. We have been able ourselves to effect this in England, where the houses are more shut up and where contagion is therefore much more likely to spread than in this country. We are a little doubtful in regard to vaccination while small-pox is ranging in any place. We have known instances in which vaccination at such a time has seemed to make the subject more liable to an attack of small-pox: certainly we have known cases of those recently vaccinated having taken the disease; but then others may have been saved from the contagion by vaccination."

—*Bengal Christian Herald*: "The attendance at the Sunday Evening Evangelistic Service at the Free Church Institution, Calcutta, continue to be as large as the large Hall will contain. There appeard to be about seven-hundred persons present on Sunday evening last. The greater part of the audience consisted of youths and young men—but there were not a few middle-aged and old men in the congregation. The great attraction is the singing of Christian hymns to Bengali tunes. Nothing can more conclusively prove the attractive power of good sacred music than these Evangelistic services, and whatever opinions on various details may be entertained there cannot fail to be agreement in the minds of all earnest Christians as the obligations that the zealous promoters of these services have placed the whole Church under."

—We return our best thanks to the publisher of the *Indian Travellers' Guide*, the March number of which has just reached us. It is published at the *Bombay Gazette* Press, price 8 annas.

Thursday, March 9.

—H. R. H. the Prince of Wales was at Jubbalpore yesterday morning, and at Khundwa yesterday evening. He visits Indore to-day.

—*Times of India*: Mr. G. F. Waller, manager Iygoonda Coffee Estate, Coorg, was drowned while fishing by torchlight on the 1st instant.

—*Evangelist*: "We find this striking paragraph in the letter of the California correspondent of the *Herald* and *Presbyter*, Dr. C. E. Babb. It is dated at San José, December 31: "A hundred years ago, when the Continental Congress was in session in Philadelphia, two Romish missionaries, Pelon and Combon, entered the Golden Gate, and established themselves upon the southern shore of the bay, where the city of San Francisco now stands. Before that time the bay had been visited by navigators at various times, for nearly two hundred years. But no permanent settlement was made there until that just referred to, in the year of the Declaration of Independence. Here is, at least, a remarkable coincidence. Who dreamed a hundred years ago that a quarter of a million people would live on the site of that Romish mission, would be united in nationality with the descendants of the signers of that declaration; that the infant republic would extend across the continent; and that travellers would go from ocean to ocean as quick in 1876 as they went from Philadelphia to Pittsburg in 1776? Under the fostering care of Romanism, San Francisco grew in seventy-five years to be an adobe village of 700 inhabitants. It exported nothing but hides. In twenty-five years of American and Protestant supremacy it has become one of the world's great cities. Its commerce is second only to that of New York. Its wealth is immense, and its enterprise gigantic. No more striking contrast is suggested by this centennial year than between the San Francisco of the Spaniards, and that of the Anglo-Saxons."

—*Foochow Herald*: "We are informed that a preacher of the English Church mission who rented a building in Yen-ping, for a temporary residence, about the time the American Methodist chapel was destroyed by a mob, has been driven out, with his family, who have found refuge for the time at one of the Methodist chapels further down the river. The mob seem to be still rampant, and are threatening to drive Christianity from the perfecture entirely. The flags inscribed, Expel and Destroy the foreign barbarians, are still flying, and vile placards against foreigners still adorn the walls of the city. Meanwhile, the native officials content themselves with writing dilatory and lying despatches; and are, undoubtedly, laying up more trouble for the future."

—*Celestial Empire*: "News has just reached us from Hankow that the Rev. Griffith John and Dr. Mackenzie, both of the London Missionary Society's Mission at that port, have been rather severely beaten by a mob in a village some little distance from Hankow. It appears that the missionaries had arranged to visit some of the Christian converts of outlying districts, and were on their way to do so when they were attacked by a mob which had assembled not far from the village to which they were going. They endeavoured to pacify the excited crowd, but all to no purpose, as they yelled and stoned the missionaries with vehemence, threatening their lives, crying out, "Go back to Hankow and preach your Jesus, we do not want you or Jesus here." Mr. John was bruised by the stoning, and returned to Hankow with a swollen face and lacerated head; while both have had a very narrow escape of being killed. The attack was doubtless premeditated, as it was known that the Christians of the neighbourhood were expecting a visit from the foreign missionary, and that he contemplated preaching thereabouts. The matter is now in the hands of H. B. M. Consul, and it is expected that it will be most satisfactorily settled."

—The *Times* is making fresh efforts to maintain its position as the "leading journal," and its enterprise in obtaining foreign news is to be so decisive as to place the penny dailies at a conspicuous distance. In addition to a special German wire to Berlin, which will shortly be in operation, and its present wire to Paris, the *Times'* proprietors have arranged for the use of a cable to New York on three nights a week for a certain number of hours after the usual day pressure of commercial news is over. The contract is made with the Anglo-American Company. By this means the *Times* will be supplied with a copious summary of American news three times a week, in order to supersede the slow method of receiving by mail occasional letters "From our own correspondent."

—Miss Mary Carpenter is to lecture at Tannah this evening.

—*Indian Statesman*: "It is satisfactory to learn that capture has been effected of three of the miscreants who took part in the assassination of Mr. Birch. One of them, named Seputan, confesses to having taken part in the affair. According to the story told by this man, eight others were engaged with him in his sanguinary exploit, the names of all of whom he has given up.

—Galle telegram, 8th: "The steamer Orestes, belonging to Holt's line, outward bound to China, struck yesterday on the Gindeera Reef, and made water so fast that she sank within two hours in fifteen fathoms. The steamer Bucentaur endeavoured, but ineffectually, to tow her into the harbour."

—*Times of India*: "The news that the plague has broken out in the valley of the Euphrates, and that steamers and all other vessels coming from the Persian Gulf are to be subject to a rigid supervision upon arrival in Indian ports, very naturally causes a certain disquietude amongst even the most phlegmatic. Since India has been brought under the power of our nation it has been singularly free from outbreaks of the plague. But in 1836 it broke out at Pali, on the borders of the Thurr desert, near the Runn of Kutch, and, spreading over Rajpootana, carried off great numbers. In Marwar fifty thousand people were carried off; in the town of Jodhpore twenty thousand."

—Mr. Merwanjee Framjee Panday died yesterday. He was manager of three Spinning and Weaving Mills at the time of his death. He founded the Parsee Sanitarium at Colaba.

—It seems the pilot (an Arab) was in charge of the str. *Javad* when she was wrecked.

—Colonel T. Wadington has issued a notice prohibiting the teaching staff of the Anglo-Vernacular schools from giving private tution to school boys.

—The number of deaths from small-pox registered yesterday was 47, among whom there were 28 Hindoos, 10 Mahomedans, 6 Parsees, and 3 native Christians.

—A letter from Ahmednuggur in the *Dnyanodaya* mentions the reception of nine persons in the American Mission Church there, February 20. Three of these had been previously in the Church, but had been disciplined. One was baptized at the time of reception, the others having previously been. February 27, a Hindoo ayah was baptized. She had been married to the god Khundoba, but was rescued from the infamy of such a life.

—Of Moody and Sankey's meetings in Philadelphia, the *Baptist Weekly* says: "The interest has never flagged, but steadily increased. For weeks past, hundreds have been able to get in at the evening services, though the room seats ten thousand.

"In ten minutes after opening the doors, the immense place is filled except a few hundred seats, and these are filled before seven o'clock, an hour before the time for services. I have attended as many of the meetings as possible, and it has been a rich treat to me, such a feast as I shall never forget. At first, though greatly pleased, I did not half appreciate Mr. Moody. The truth is, is so simple, so unpretending, and the way he conducts everything, just like a precious little prayer-meeting, with no impression of effort, expanded into a great congregation, like the five loaves and two fishes, blessed to feed thousands. In preaching, he varies, but is always good, and when he is his best, he is so happy, so grand, so convincing, so unexceptional in all he says—now thundering at Christian follies, laying the axe at the root of the tree, then comforting desponding disciples, again showing the sinner his lost condition, leaving him no prop, but again and ever pointing to Jesus. We have risen before light and gone to the meetings without breakfast, and in order to obtain entrance in the evenings have sometimes gone without supper."

At one of the closing meetings, Mr. Wanamaker said he did not know how he could get into words the report he desired to make of the young men's meeting. It has been high-tide all the week at these meetings, and they have been crowded as they have never been before. He never expected on earth to get as near heaven as he had been when at some of these meetings, when in some portions of the house young men were finding the Saviour, others weeping over their sins, others singing joyous songs; and such was the spirit of the hour that, for the time at least, we were all Methodists.

It was impossible to enter into details, and, indeed, he would rather not mention names or special cases, except to say that among those who are coming to take their places on the Lord's side it seemed to him that we have the promise of many Moodies and Sankies—of grand men to stand in the front and preach for the Lord Jesus Christ. In all our city the shining host of heaven last night did not look down upon a more beautiful scene than when between four and five hundred young men in Dr. McCook's church were upon their knees yielding themselves afresh to the service of the Lord.

These men, so far as he had observed, were new recruits in the ranks of the Master's army. The most beautiful thing about it was that they came from all classes of society. Some of the first men in Philadelphia are nobly confessing Christ, and are ready to work for Him. He believed the time was coming again when, like Joseph, Shadrach, Meshach, Abednego, and Daniel, the young men are to be noble witnesses for Christ. May God speed the day when every young man in this city shall feel that it is the greatest privilege and highest honour to be on the side of Christ and working for Him.

Friday, March 10.

—*Times of India*; London: "Mr. Irving's Othello is not Shakespeare's Othello, but it is the most extraordinary and powerful representation of epileptic fury and passion I ever saw upon the stage. Mr. Irving's fits of rage are perfectly appalling. You feel as if you were in the presence of some creature possessed by demons; his contortions are horribly realistic—he rolls his eyes until you can only see the lurid yellow of their corners; he foams at the mouth till his lips and chin are copiously flecked with his saliva. It is a wonderful, terrible, fascinating sight, but it is not Othello."

We should think not. During the days when we were accustomed to go to the theatre (before we knew better) we never saw a play of Shakespeare that was not belittled in the representation. Yet those were the days of Kean, Macready and Kemble.

—Indore, 9th: "The Prince of Wales reached here to-day and was met at Choral Chowkee Station by General Daly, and about five miles from Indore by Holkar, who received His Royal Highness most

cordially. The procession and entry were, however, very poor, and bear no comparison to the pageants witnessed at other native capitals. There was total absence of decorations and arches. The Holkar's troops lined the route. The people were respectful, and in some parts attempted a cheer. The Prince this afternoon visited the Rajahs of Dhar, Dewar, Rutlam and Jowra, and then drove through the city to Lall Bagh, where a durbar was held and presents exchanged. The Prince afterwards returned through illuminated streets. There is a grand banquet and ball at the Residency to-night.

—The Duke of Buckingham has returned to Madras.

—Deaths last week 611. From small-pox, 266.

—The total number of deaths from small-pox registered yesterday was 44, among whom there were 12 Mahomedans, 29 Hindoos, 2 Parsees and 1 African.

—The Roman correspondent of the *Times* says that Pius IX. has made a remarkable exception to the rule he has never broken during his long pontificate, by granting a dispensation for the marriage, celebrated at Rome on Feb. 10th, between Miss Story, Protestant, the daughter of W. W. Story, the well-known sculptor and author, and the Commandator Peruzzi, Catholic, brother of the Syndic of Florence. Some of the extreme Ultramontanes express much displeasure at this act of the Pope's, which came directly from himself after long delays had been caused by the clerical "ring" which shuts in his Holiness. The same correspondent states that the English Baptists have just purchased a site for the the purpose of building another Baptist Church in connection with their mission in Rome. The area measures 500 squire yards, and is situated close to the ancient Basilica of Santa Pudenziana, of which Cardinal Wiseman was titular, and above part of the remains of the House of Pudens. The minister to be appointed to the new church is the Baptist convert, the Rev. Paul Grassi, ex-canon of Maria Maggiore.

—*Times*, 18: "A dreadful collision between two steamers occurred at Dover yesterday afternoon (Feb. 17), resulting in the sinking of the Strathclyde, Capt. Eaton. The Strathclyde is an iron screw steamer of 1,255 tons register, 180 horse-power. She left London on Wednesday, bound with a general cargo for Bombay, landed her pilot in Dover Bay at about 4 o'clock yesterday afternoon, and was about to proceed on her journey, when, so far as can be ascertained, she was run into by the Bremen steamer Franconia, bound from Hamburg to Havre and New York. She was so seriously damaged that she went down in about 11 fathoms of water a mile from the Admiralty pier. As the Strathclyde sank, her boilers appeared to have burst, as the sound of an explosion was distinctly heard from the shore, and a cloud of steam was observed to arise from the vessel before she disappeared. The boats of a bark and a pilot cutter, which were near the scene of the collision, were immediately lowered, and it is understood that the former saved four men and two women. Intelligence reached Dover this morning at 1-20 that the captain and 28 of the passengers and crew of the Strathclyde have been landed at Deal.

—A very curious case is awaiting trial at Cuddapah, the following particulars of which are furnished by the correspondent of a Madras paper:—"It appears that a juggler who pretended to possess some supernatural power which rendered his life proof against any attempt that might be made against it with powder and ball, challenged the prisoner in this case to aim at him with a loaded musket, assuring him that the ball would not so much as wound him. The prisoner accepted the challenge, fully believing in the supernatural power of the juggler, and with the loaded musket presented to him by the juggler aimed at him. The juggler fell dead, the ball passing through his head. The shooter was thereupon seized, and after a preliminary trial, was committed to the Sessions on a charge of murder. The witnesses for the defence, who are most of them relatives of the deceased, state that although several times shot at before, the juggler was never hurt."

—*Overland Mail*, February 18th: Mr. Rivers Wilson, of the National Debt Office, is appointed permanent financial adviser in Egypt.

The Government Shipping Bill has been well received.

The cession to the French of our Gambia settlement has been under discussion in the House of Lords.

At Burnley, Mr. Rylands (L.) polled 3,520 votes to 3,077 for Mr. Lindsay (C.)

At Leominster, Mr. Blake (L.) polled 434 votes to 349 for Hon. C. Hanbury-Lennox (C.)

At Manchester, Mr. Jacob Bright (L.) has been returned by 22,535 votes, to 20,974 recorded for Mr. F. S. Powell.

Miscellany.

—Report of mission work of the M. E. Church, in Oudh, Rohilcund and Kumaon, in 1875:

Kumaon: The three principal classes of the hill population are Brahmins, Rajpoots, and Doms. The Doms apparently belong to the aboriginal tribes of Hindustan, but have been oppressed and influenced by Brahmins until all parties generally consider them a low Hindoo caste, or rather the dregs of Hinduism. The greater part, though by no means all, of those who have become Christians from among the hill people are from this class, and were it not for the fear of the Brahmins, who have a wonderful influence over them, this large and interesting class would doubtless soon embrace the Christian religion. There are now many sincere inquirers among them, and hundreds of them will soon come into the Church. There is a very interesting educated class among the higher castes, in different parts of the district, who are rapidly discarding Brahminism, many of whom believe in a greater or less degree the Scriptures, and are exerting a powerful influence against idolatry.

Nynee Tal:

A man who has been an inquirer for three years, and who had two wives, came forward in December for baptism; both wives also wished baptism, and all three desired that their domestic relations be not interfered with. It seemed difficult to require that one of the wives be put away, and alike difficult for the parties to comply with such requirements. The man however chose to keep the wife who was the mother of his children, and to give or secure employment for the other woman. The poor woman consented to be counted no longer a member of the family, but insisted upon being baptized and admitted to the fellowship of the church, which was granted. Eminently good men and those who have great experience in the country incline to the opinion that these domestic relations contracted while heathen should not be disturbed by he church. But does not the peace and purity of the church demand it? The simplicity of faith on the part of many of the people was illustrated, during the year, in the case of a lad whose bullocks had been lost in the jungle for some months: every effort to find them having failed, he remembered that he had heard that Jesus Christ could hear and answer prayer, when he prayed to Him, promising that if He would enable him to find his cattle he would become a Christian: they came home that day, and the boy, faithful to his promise, became a Christian and continues to pray in the name of Jesus.

Paori:

The Gospel of Matthew has been translated during the year into the Gurhwalee dialect which is spoken by at least two hundred thousand people. Though most of the people able to read, can read Hindee, they cannot understand it as they can their own dialect, hence the promise of this work is very great. The same gospel has also been translated during the year into the Eastern Kumaonee dialect.

Eastern Kumaon:

Dr. Gray writes of the Medical work (there are Dispensaries both at Pitorahgurh and Lohooghat), "This branch of our labor has been quite extensive during the year: its direct benefits are not seen so much in opportunities afforded for preaching as the general feeling of friendliness which necessarily grows up when the people see that we desire their good. The ground gained in the good will of the people in this way is much more than can be estimated: besides our Dispensaries there is no medical aid given to the people of Eastern Kumaon."

Rohilkhand:

In this district marked improvement is especially noticeable: (1,) In the growth of the native preachers in intelligence, preaching ability and spiritual power. At our District conference this was especially noticed, some of the essays, lectures, and sermons of the native preachers being worthy of any such assembly anywhere. (2,) In the general progress of the native Christians, and in their willingness and ability to support their pastor. Seven men have received nearly their entire support from the Churches this year. In the villages, however, the people learn this lesson slowly. (3,) In the attendance of outsiders on our Sunday services in several places, and in the increased interest manifested in our religion by the more educated classes of people. (4,) In our Sunday Schools, which are becoming more permanent institutions and gaining more regular attendants.

Bareilly:

Some of those baptized have been of more than ordinary interest. One, a Kahar by caste,—a young man of considerable intelligence, seems to be a true convert from heathenism, and from a *caste* not often reached.

Another, a Bunnia by caste, and also by occupation, whose heathen name was Nund Ram, has become one of the most hopeful converts to Christianity I have known. He is a young man of good mind, with a fair native education, and is now entered as a student in the preparatory class of the Theological School, as he at once manifested his desire to go among his people, feeling a call to preach to them. Two or three years ago, while engaged in selling charas, he saw a copy of the *Sat Mat Nirúpan* in the hands of a petty zamindar, who could read but little, got the loan of it, read, and became interested. Soon afterward he heard Munshi Chiman Lal, one of our native preachers, and a student in the Theological School, preaching in the village not far from Aliganj. He fell into argument, and afterward into earnest conversation with our native brethren, and following up the light he had received, he was soon able to discover that Christianity had claims far superior to his own religion, for it offered a way of escape from sin. His friends however strenuously opposed his making any advance toward becoming a Christian; but he found no rest, no peace, until he came and threw in his lot with us. He gave up his former occupation, as he could no longer follow it as a Christian, sold out at a great loss, saving in fact but a few rupees, and bade farewell to his friends and companions. So much were they affected by his determination to leave them and become a Christian, and so high did he stand in their esteem, that scores of them followed him out of his village, as he left, accompanying him two or three miles on his way toward Bareilly, when they bade him a tearful farewell. He says it almost broke his heart to leave those who seemed so kind to him at the last, although for a time they harshly opposed him. He now seems an earnest happy Christian, and *hopes ere long to repay the kindness of his village friends by returning to them and telling them of the true light that coming into the world lighteth every man.*"

"The number of students this year is thirty-two. These have made very good progress in their studies, besides doing a great amount of preaching in the city, and the adjacent villages, and I am happy to state that I discover in many of them an increase of spirituality as well as of religious knowledge. We try to keep before their minds, and impress upon their hearts the great importance of seeking the fullness of the Spirit, teaching them that if they would be useful, they must be pure. I am sorry that I cannot state that all in their spirit and temper fully satisfy us of the genuineness of their call to preach the Gospel, and we shall not be willing to send them out from our institution to engage in the sacred duties of the Christian ministry unless they give clearer evidence that they are called by the Holy Spirit. No donbt this painful record could at times be made in reference to some students of all Theological Schools. Yet this does not make the fact less painful.

Shahjehanpore:

We have made occasional preaching visits to two of our out-stations, *Tilhur* and *Parwayan*. In the former places our word was blessed to a Hindoo farmer and wife, both living in a village near the Railway station. The husband came into Shahjehanpore and attended our services for a time, and then went back to Tilhur, but embraced every opportunity of meeting with our native preacher, Amos, and his family, and joining with them in prayer and reading the Scriptures. After a few weeks he came with his wife again to Shahjehanpore, and both for a time attended all our services in the vernacular. In a class meeting one day both professed to be converted. We baptized them a few Sabbaths ago. Since then they have been living in their village, and working on their land. They expected to be turned out, and have their land taken from them, but the Lord inclined the hearts of the villagers towards them, and I am thankful to say, they are living unmolested in their own village. Our native preacher, Amos, often sees them in their village and at his meetings, and speaks favourably of them. I visited them myself a few weeks ago in their village, and found them earnest and cheerful, and happy in Christ.

One young man connected with the highest class, a Bengali Baboo belonging to one of the best families in the city, has during the year embraced Christianity, and though cast off by his people and having to suffer not a little persecution, has thus far run well and bids fair to make an influential member of our Christian community. Five boys have been prepared for the Calcutta University Examination.

Panahpore:

The past has been a prosperous year in this Christian village. It now contains two hundred and fifty souls, and these people are self-supporting and comparatively comfortable. Religiously and morally the place seems to be doing very well, and the influence for good over the surrounding villages is manifestly on the increase. Since the beginning of the present year ten adults from the surrounding villages have been baptized, and nine are asking for baptism.

Budaon:

There is in this District one class of people numbering about twelve thousand souls. As a body they are favorably inclined toward Christianity, and in many places they are really anxious for instruction. We lack no opportunity for places to cultivate; the difficulty is to secure proper men to instruct the inquirers, and this is but a temporary obstacle, for many of the converts are capable men who can be developed into efficient workers. We have some trouble in doing away with their old form of marriage, which among Christians is by law null and void, and which is tainted with idolatry. For two or three years we had no trouble, as there were no children to be married among the newly baptized, but during the fourth year we had an endless amount of trouble, the marriages came on like a torrent and some of our best and strongest men yielded to the pressure. We met the people in their own villages, we called them to our house, we sent men among them to dissuade them from this custom, but apparently our efforts were futile, not a single marriage among this people had occurred from the beginning of the Mission, where the bride had not been previously married. We found no difficulty in persuading the parties to follow the Christian form of marriage if the bride was a widow;

indeed in other cases, the parties usually consented to be married by the Missionary after their own ceremony had been performed. During the fifth year our efforts were more successful; a public opinion had been created and the current began to turn back. The first ceremony, where both parties were previously unmarried, took place in Saheswan; much bitter feeling was displayed against the young man, and his relatives and friends refused to partake of the feast he had prepared, but after a time a few gave over their enmity and finally the breach was healed.

Moulvi Mahbub Khan when he became a Christian, was a teacher in a Government vernacular school. For a short time in his boyhood he attended the Mission school at Sealkot. Becoming interested in the search for truth, he read all the Mahomedan books that came to hand, but the more he read, the greater became his unrest, until finally he gave up the pursuit in disgust. He had been taught that Christianity is a fabrication and his own investigations into Islamism convinced him that this too was unworthy of belief. In this state of anxiety and unrest, he strayed into another Government school and asked the teacher if he had any books worth reading which would dispel "a fit of the blue." The man replied that he had only a New Testament which had been left in the school by a Missionary. Finding no other book he took this and returning to his home began to read it. After reading a few chapters he put it by, but soon took it up again resolved to see what the book contained. He became interested in the 5th chapter of Matthew, the Beatitudes seemed to him to be indeed blessed, and although he considered the book to be a fabrication of the Christians, as is taught in Mahomedan books, he became fascinated with the simple narrative as he read chapter after chapter. While reading the account of the Saviour's suffering as narrated in the 27th chapter of Matthew, a profound conviction of the truth of the narrative and of the Divinity of Christ came like a flash to his soul. Without speaking to a single Christian he had been awakened to a knowledge of his own lost condition, and from reading the Word had been led to a definite acceptance of Christ. He purposed in his heart to give up Islamism and quietly love and follow Christ, hoping to escape persecution, retain his position and yet be a true disciple of the living Jesus. He returned to his school, but could not repress the desire to tell of his new-found joy. He sought by every argument in his power to tear away the flimsy fabric of Islamism from the minds of his more advanced pupils, and it soon became evident to all that he was no longer a Musalman in belief, although he had taken no outward step toward the profession of Christianity. The desire to confess Christ could not be easily repressed, and he soon came to Budaon to seek from us further information regarding the new religion and the duties it imposed. We told him that the prime essential was not baptism, nor any outward rite, but rather the renewing power of the Holy Ghost, which he might and ought to receive before breaking loose from his relatives and friends. Still he was in trouble, for he feared that his wife would turn from him and his family be broken up; he broached the matter to her, telling her that he had determined to become a Christian, as he firmly believed this to be the God-given way of salvation. Her answer was characteristic and encouraging. She said "I am your wife and will never leave you; if you become one of the lowest of outcasts, so will I." The people of the place tried to dissuade her; they offered to procure a divorce and proposed to give her a very liberal allowance, but she remained true to her husband. Soon after, they were both baptized with their children, and they are now among our most valued Christian laborers. Since their baptism, several of their relatives have received Christ and become reliable Christians, while many friends and relatives of both husband and wife are accessible to Gospel teaching, and we have much hope that many of these will be gathered into the fold of Christ.

During the past year we have baptized forty-seven adults and thirty-nine children. One of these converts is a young Bairagi Pundit, who for more than three years has been in an agony of soul. In search of rest and peace he had visited the celebrated Hindoo shrines at Allahabad, Mathura and other places; he had performed penances, but all to no avail. He bathed frequently in the Ganges, in the coldest weather, rising early to bathe and perform his works of merit; still the burden bore down upon his soul. A Christian teacher, meeting him, gave him a book called Dharm Tula, which showed him some of the absurdities of the Hindoo belief and led him to inquire concerning the Christian faith. Gradually his eyes were opened to the utter falsity and hopelessness of his own religion and to the purity and truth of Christianity.

Byrampoor was visited by me first in February last, when I found a church of some fifty members and probationers in this and adjoining villages, but sadly neglected and uncared for. During the year, under the instruction of Manphul Singh the Church has very much improved. They have built a neat little *girja ghar* in Byrampoor and have commenced a school for Christians. On my last trip I baptized thirteen, received into the church eight, and was gratsfied to see that most of these men were giving toward the support of the Gospel.

—The children of God will soon know the full import of all the precious promises, and an unbelieving world will soon know the full meaning of the terrible threatenings of God.

—Even afflictions are sweetened when we are enabled by them to promote the cause of Christ and share in its victories.—REIGEE.

Selections.

MR. SANKEY ON CHRISTIAN SONG.

About 11,000 persons attended the prayer and praise-meetting at the Philadelphia Depôt on the evening of the 10th ult. Mr. Sankey presided, and in the course of his address said:—

I have received so many cheering letters of how these little hymns are blessed that I am encouraged to go on with this speaking to one another in hymns and songs. It is wonderful how these hymns have been spread all over the world these last two years. After our work in London was over, I had twelve days to spend before sailing for home. I thought I would slip off where I would get rest, where I would not be asked to sing or even talk about these meetings. I went to Calais, thence to Paris, and on to Switzerland. I went to the capital of Switzerland, near the foot of the Alps. The evening I got there, the first thing I heard under my window was the most beautiful volume of song that I almost ever heard. I looked out of the window and saw about fifty people who were singing this sweet hymn: "Safe in the arms of Jesus, safe on his gentle breast." It had been translated into their language. I recognized the words. I spoke to them through my friend as an interpreter.

The next evening the were requested to attend a arge gathering in the capital of that country. I lpromised to go down and sing a hymn or two. The old French church was packed, and people were standing in the street. These people sang many of the hymns that you sing to-day. They had been translated and sung for months. I heard the children sing them in the Alps. As I returned through another portion of France I heard those hymns sung on board the railway trains, and I thought, "What shall the harvest be?"

You do not know how many souls have been rested by hearing "Safe in the arms of Jesus." Then, I said, by God's grace I will keep on singing and I will encourage every other person who has a voice to keep on singing these sweet stories of Jesus and his love, and somebody will be blessed, just as somebody is being blessed here. May God bless the singing of these hymns throughout the earth until we meet to sing a better song in heaven.

The preparations for the series of services in New York, which are commencing about the date of this issue, appear, from all accounts, to be as complete as human forethought—we had almost said ingenuity—could devise. We trust the results will be correspondingly satisfactory.

REV. E. P. HAMMOND IN PENNSYLVANIA.

A correspondent of the *Daily Witness* writes from Lancaster, Pa., on January 6:—

Mr. Hammond came to our city, to hold meetings, last Saturday, bringing with him some friends from Harrisburg. The Court-house is not large enough to contain the crowds that flock to hear him. The Spirit of God is manifestly present in all the meetings. A few days ago a converted bartender, from Harrisburg, told his experience; and a theatrical man, converted in Mr. Hammond's meetings, in that city also, melted the audience with the recital of the way he was led to give up his sins and come to Christ. Over 800 persons joined the different churches in Harrisburg last Sunday. One church, that received eighty new members last Sabbath, received seventy-sevsn a few Sabbaths ago, and the pastor states that between 150 and 200 of his congregation have been converted. Many are of the opinion that not less than 1500 have been converted in that city. Mr. Hammond preached to an audience of several thousands in Market-square, in Harrisburg, during the closing hours of the old year, and was listened to with great attention.

WELCOME NEWS FROM CANADA.

We have received from an esteemed correspondent a very encouraging account of a work of grace at Annan, Owen's Sound, Ontario.

"You had some time ago a letter from Miss Bilburgh respecting work near the Georgian Bay, and Miss Mudie and I had the honour and privilege of an invitation to labour in the neighbourhood. We came expecting to work mostly among those who were already gathered in, but the Master has given different and most blessed work.

I wish I could give you an idea of the state of things here. It is a Scotch neighbourhood, exclusively agricultural, and you know the quiet, sensible, well-trained minds this implies. For two years back some of God's people have been praying and working distributing tracts, &c., and I question if the workers themselves know the extent of their influence. Indeed, the fields were *white* to harvest, only waiting for the reapers to enter into the labours of those who had toiled so faithfully and patiently. Everywhere God's Spirit had been at work, and there were very many who were, just as one young man described himself, "waiting for a hand to lead him in."

Meetings were first held in different farmhouses, or in the very small villages,—it did not seem to matter where. Night after night we went, saying in our hearts, "Surely no one but the household can be here to night!" and as surely as we went in there was the large room closely packed—from forty to sixty—crowded so that it was difficult to tell how they endured the heat and the crowding, and how they had got through the deep mud or deep snow. Then the hushed listening which makes speaking such a solemn thing, as you speak of the Master in his very presence, sowing his seed in the ground He has already made soft with showers, to prove how ready He is to bless the springing thereof.

A heavy fall of snow made the roads a little more practicable, and the meetings were held in the large school-room at Annan. Here there were just the same press and the same anxious listening. Here was tried—what was impossible in the private houses—the after-meeting for inquirers; and you well know the solemn joy of work in the inquiry-meeting. Night after night this has been continued, and the "joy in harvest" is something wonderful.

The faith of the workers was rewarded—congregations varying from 500 to 800 gathered there on the subsequent Sabbath evenings, reaching 500 on week-nights when the roads were practicable. The storms came on so fiercely that sometimes it was almost dangerous to venture out, and it was thonght the schoolroom might hold those who came; but we were mistaken, for were crowded out of the schoolroom back to the drill-shed, where the meetings still continue. You know little in England of the difficulties of travelling here. There are those who come miles to the meetings on foot because the roads are too bad to bring out their horses; and when, as last week, women and girls walk or rather *wade* miles through deep mud and melted snow, you know there must be a strong motive to urge them to face such difficulties. The blessing in some households has been wonderful—like the house of Zacchæus,—the Master has entered and brought salvation with Him.

And now so many doors are open, the difficulty is to know which is the one of the Master's choice. Schoolrooms for miles round Annan are offered; the invitations come, and "Help us!" is constantly heard. We can only say it is the Lord's doing and truly marvellous in our eyes. Those who have come to the Lord are working eagerly among their own people—families, relatives, and acquaintences; and as a matter of course the Lord is blessing their labours. *(Christian.)*

INFIDELITY FOUND WANTING.

[THAT somewhat remarkable man, Rev. Joseph Barker—the infidel pervert and bold antagonist of revealed religion for years, but, about fifteen years since, happily recovered to Christian belief and a Gospel hope, died in Omaha, Nebraska, September 15, 1875. In 1870, while in England, just after his return to the bosom of the Church, he wrote to a ministerial friend in Philadelphia:—]

"I have trod the dreadful path from beginning to end. I know it all. It is a weary and dismal road, and it leads to wretchedness and ruin. I have seen the terrible effects which infidelity produces on men's characters. I have had proof of its deteriorating influence in my own experience. Its tendency is to utter debasement. I have read and studied both sides; and what is more, I have tried both; and the result is a full assurance that infidelity is madness, and that the religion of Christ is *the perfection of wisdom and goodness.*

"A few days before his death," says an exchange, "he made a final arrangement of his affairs, and, calling his eldest son, together with Mr. Gilbert, his lawyer, and Mr. Kellom, one of his trustees, to his bedside, he said:

"'I feel that I am approaching my end, and desire that you should receive my last words. I wish you to witness, that I die in the full and firm belief in Jesus Christ, and in the faith and love of His religion, as revealed in His life and works as described in the New Testament; that I have an abiding faith in and love of God, as God is revealed to us by His Son Jesus Christ; and I die, trusting solely in God's infinite love and mercy, and in the full faith of a future and better life. I am sorry for my past errors; but during the last years of my life I

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have striven to undo the harm I did by doing all I was able, to serve God, by showing the beauty and religion of His Son Jesus Christ. I wish you to write down and witness this my last confession of faith, that there may be no doubt about it.'"

CONCERT AND WORSHIP—A WORD TO PASTORS.

BY REV. JOHN WAUGH.

How shall the outlying masses who neglect all public worship be reached? is a practical question demanding an answer. If they absent themselves from the services of God's house because they are not interested in them, is it not the duty of the ministers of the Gospel to adopt some new measures to compel them to come in? As a pastor of more than thirty years, we will give our experience.

After much thought and prayer we adopted the following method. We call our Sabbath evening exercises by the name of Concert and Worship. For a particular evening we give out as our subject "The Christian Pilgrimage." The congregation being assembled, after the usual voluntary on the organ, we immediately open with prayer, and then proceed with our subject. With some preliminary remarks opening it, we present it in seven acts. 1. The Sinner Awakened. With a two-fold relation to time and eternity, and on a narrow isthmus between heaven and hell, we see before us the man aroused to reflection by the Book. We consider *why* he should be aroused. While seeing that something must be done, he hears the voices of Christian invitation. Here our choir express the sentiment in song: "We are going home to heaven above; will you go?" 2. The Sinner Converted. He presses through all opposition; his sins, companions, bad habits, and through all the objections of unbelief, indifference, and procrastination, till in true repentance at the Cross he receives forgiveness. His determination is expressed by the choir in singing "I'll go to Jesus through my sin," &c. 3. The Convert in the Church. Having passed through all the lions in his way, as of fear, detraction, and resumption, he has his name enrolled, his armor put upon him, and he goes forth as a witness, a light-bearer, a herald, singing in the language of the choir "O happy day that fixed my choice." 4. The Pilgrim Soldier. We now follow him contending with self-will, appetite, selfishness, worldliness, the devil and his angels. The choir then sing "We've listed in the Holy War, battling for the Lord." 5. The Christian Worker. In successive scenes we see him ascending the heights of difficulty, following in the footsteps of Jesus, doing good to all men. Our choir now interpose and sing "I'm trying to climb up Zion's Hill," &c, 6. The Pilgrim on Spiritual Heights. We describe him as getting new prospects and experiences above the clouds of sense, as passing through duty in advantage. The choir express this in singing "I heard the voice of Jesus say, Come unto me and rest." 7. The Pilgrim Crossing Jordan. This we illustrate by manifold facts for a number of minutes and press home. The choir conclude by singing "How happy is the pilgrim's lot."

The pastor has an understanding with his choir as to the selections to be sung. No time is lost in voluntaries or reading hymns. At a signal the organist and choir know just when to begin. The service never grows dull, and the whole need not take much over an hour and a quarter, which pass away too quickly for the audience.

Here we have singing, praying, and preaching, and yet in such a way as to insure more attention and good than in ordinary routine of evening service. There can be no lack of themes. The pastor can take up the several phases of Christian experience, or Peter's cardinal virtues—faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, or the several stages of the Christian warfare, in this manner. We have conducted with ever increasing interest a series of evening discourses on the life of our Saviour, taking Robinson's Harmony of the Gospels our basis. Take our second as a sample. 1. John's Ministry. 2. Christ's Baptism. 3. The Wilderness—Temptation. 4. The Marriage in Cana. 5. Purifying the Temple. 6. Conversation with Nicodemus. 7. The Woman of Samaria. We have taken care in every instance to have the singing harmonize with and enforce the instructions of every successive scene of the wondrous life of Jesus. What we have tried to such manifest advantage, we are anxious that others should attempt, and attain to higher usefulness. Neither the pulpit nor the Church have lost their power, and they never can if our ministers are faithful to their calling. If we cannot bring the Gospel to burn in men's souls in one way, then let us try another, and we must and shall succeed. (*Evangelist.*)

TELEGRAPHIC NEWS.

London, 2nd March: The navy estimates for 1876-77 give a total of £11,250,000 against £10,750,000 in 1875-76, showing an increase of £500,000.—In the House of Commons last night, Lord George Hamilton gave notice of a motion to-morrow for the appointment of a Select Committee to enquire into the effect of the fall in silver on exchange on India.

3rd: Mr. Gathorne Hardy, Secretary of State for War, in moving for the army estimates last night, explained to the House the proposals that had been made to improve the condition of the soldiers. They comprise a grant of twopence per diem deferred pay to privates; sergeant-majors to have an immediate increase of sixpence; sergeants, of twopence; whilst to corporals the proposition is the grant of an extra penny per diem.

4th: Lord Hamilton's motion for the appointment of a Select Committee of enquiry into the cause of depreciation of silver, was agreed to in the House of Commons last night.—The report of the Right Hon. Mr. Cave on the finances of Egypt has been published. It is favourable and shows that the resources of the Khedive are sufficient. —H. M. troopship Orontes has left for Naples.

Washington, 2nd: Mr. G. G. Belknap has resigned office as Secretary of State for War, in consequence of a disclosure of the sale of a public appointment. Mr. Belknap has been impeached by Congress.

4th: The Belknap scandal is causing a great sensation. Criminal proceedings against Mr. Belknap have been ordered.

London, 6th: The *Times* to-day, reviewing the tour of H. R. H. the Prince of Wales in India, considers that the time has arrived to associate the leaders of Indian life in the practical work of administration. The loyalty and generosity which have been displayed by the Indian chiefs are a proof of the acceptance of English rule, and it is necessary to take advantage of this feeling in order to identify ourselves with the natives and the natives with ourselves.—Don Carlos has arrived here and still maintains the rights for which he has been combating in Spain.

7th: In the Commons last night Mr. Disraeli, replying to a question, informed the House that Government declined to nominate a Commissioner to assist in the control of the Egyptian National Bank; but should the proposal be made to appoint a Commissioner to receive the Egyptian revenue and apply it to the redemption of the existing debt, Government might consider the expediency of making the appointment.—Their Royal Highnesses the Duke and Duchess of Edinburgh have left London *en route* for St. Petersburg.—General Schenck has left England for America with a view to defending his conduct regarding the Emma mine affair. Mr. Charles Anderson Dana, of Hinsdale, New Hampshire, has accepted the appointment in succession to the General.

Cairo, 6th: The latest scheme of Egyptian finance consists in the establishment of a National Bank to be controlled by English, French and Italian Commissioners.

Vienna, 6th: Austria has sent an envoy to the insurgents in Herzegovina; the latter, however, put forward impossible demands.

London, 8th: Replying to a question of Mr. Samuelson in the House of Commons last night, Mr. Disraeli said that at present he was not prepared to state what the new title of Her Majesty would be. The press, commenting thereon this morning, blame the Prime Minister's reticence.—Mr. Lange is generally condemned for the publication of the letters which he addressed to Earl Granville in 1871 on matters connected with the Suez Canal.

PASSENGERS SAILED.

Per P. and O. Str. *Ceylon*, 6th:

FOR SOUTHAMPTON.—Mr Archibald Forbes, Mr G M Hardinge, Mr and Mrs T H Taylor, Mr J W Richard, Lieut R R Neeld, Mr Rustling, Mr E J Phillips, Rev J Murphy and Mr Tempany.

FOR BRINDISI.—Mr T Buist, Mr J Drew Gay, Lieut Col A W Graham, a gentleman, Rev Dr Thoburn, Mr and Mrs J F Maxwell, Mr L E Griffiths, Baron de H. Larpent, Mr J G Womack, Mr W G Greig, Mrs Knox, Lieut-Col J H H Gammell, Mr Neil Macdonald, Mr T Grant, Mr Keble, Count Goblet a Alviella, and Mr George Bickles.

FOR VENICE.—Mr and Mrs Morton Latham, Mr J Manning, Mr Dunlop Best, Mr C Tweedie, Mr W F Crawford, Col R Murray, Mr Juland Danvers, Col and Mrs Maclean, Professor Monier Williams, Mrs and Miss Williams, Mr U Broughton, Mr Claud E Stracey, Mr William Payne, Mr Maclean, Mr and Mrs C R Hawkins, Capt Hartopp and the Earl of Aylesford.

FOR SUEZ.—Mr R S Aikman, a lady and gentleman, Mr Annecke, and Mr Campbell Johnson.

PASSENGERS ARRIVED.

Per P. and O. Str. *Travancore*, 9th:

FROM SOUTHAMPTON.—Dr G Cleghorn, Capt and Mrs Donnell, Mr J Pile, Mrs Walsh, Miss Lee, Mrs Waddington, Miss Read, Mr J Wood, Mr W Pettes, Mr L Pirrie, Mr W Forster, and Mr T Forster.

FROM VENICE.—Major and Mrs Montgomerie, and Mr and Mrs Valetta and infant.

FROM BRINDISI.—Mr Quiltes, Mr C Dyas, Lieut Col Perkins, Lady Brown, Capt J Ewing, Mr Keswick, Mr C Chantre, Capt W A McNair, Lieut-Col Money, Capt Bowen, and Mr R M Barlow.

Domestic Occurrences.

MARRIAGE.

LOCH—GIBBS—March 6th, at the Cathedral, by the Rev. Ward Maule, LL.B., William Loch, Esq., 2nd Reg. Sind Horse, to Edith Mary, second daughter of the Hon'ble James Gibbs, Member of Council.

DEATHS.

JOLLIFFE—March 5th. Gerard Reuben de Vere, infant son of Jane and Frederick Jolliffe.

SWEENEY—March 5th, at Poona, Albert William Russell, infant son of Mr. T. G. Sweeney, Inspector of Police, aged 4 mnths.

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